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14. — *The Merchants' and Bankers' Almanac for* 1862. Published at the Office of "The Bankers' Magazine and Statistical Register." New York. 1862. 8vo. pp. 212.

THIS is the twelfth volume of this annual, which is devoted to commercial and financial details. The tabular statements of the Banks and Bankers of every State in the Union occupy a large portion of the work. To these are added a List of Private Bankers in Europe, South America, West Indies, and elsewhere; a List of the Banks in Canada, New Brunswick, and Nova Scotia, their Cashiers, Managers, and Foreign Agents; Governor, Directors, and Officers of the Bank of England, 1861; List of Banks and Bankers in London, December, 1861; Lowest and Highest Quotations of Stocks at New York, each Month, 1861; History of the Mint of the United States, and Statistics of the Coinage; Quotations of Foreign Exchange at New York, each Month, 1861; The Usury Laws, and Laws of Damages on Bills, of each State in the United States; The Banks of New York, Names of President, Vice-President, Cashier, and Notary; Historical Sketch of Early Banking in the City of New York; The Cotton Crop of each Year, and Foreign Exports, 1858 – 1861; Railroads of each State, Length, Cost, &c., January, 1861; Table of the Values of all Foreign Gold and Silver Coins in the United States; Annual Report on Breadstuffs, Trade of the United States, Year 1861; The Census of the United States, 1860, and 1850; Commercial Events of the Sixteenth, Seventeenth, Eighteenth, and Nineteenth Centuries; Annual Report on Sugar and Coffee Trade of the United States and Europe, 1858 – 1861; Historical Sketch of the Tariffs of the United States, 1800 – 1861; and Outlines of a Plan for a Bank of the United States.

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15. — 1. *Christian Worship; Services for the Church, with Order of Vespers and Hymns.* New York: James Miller. 1862. 12mo. pp. 260, 108.*

2. *Book of Vespers, an Order of Evening Service, with Psalms and Hymns.* New York: James Miller. 12mo. pp. 129, 120.

THESE works have been prepared by well-known clergymen of New York and Brooklyn, to meet a want of their churches, and to enrich public worship. The object, as declared in their Preface, is not to

* In our last number appeared a notice of this volume. On the appearance of the smaller compilation named below, we received the notice now printed, from a valued friend and contributor, and we very cheerfully solicit our readers by his aid to obey the always wholesome precept, "Audi alteram partem."

abridge, but to enlarge, the liberty of praying, and to supply new materials of devotional thought and inspiration. The hymns are gathered from widely various portions of the Christian field.

The fitness of the Hymns and Chants in the "Christian Worship" for free and varied musical effect should be rightly appreciated. The Hymns are in all metres, and give to the choir the full sweep of our richest modern melodies, while they reproduce many of the great lyrics of the ancient Church that have been strangers heretofore to the popular collections. Some of the ancient hymns are so florid, as to seem to partake somewhat of our modern sentimentalism. Such are the "Hic breve vivitur" of Bernard of Cluny, in the Vesper Service, and that hymn of the eighth century, "Urbs beata Jerusalem," and the old "Alleluia, dulce carmen," that are in the Morning Service, to be used at pleasure in the place of the Psalms. Copious use also is made of the New Testament for singing, and not only the well-known "Benedictus," "Magnificat," and "Nunc Dimittis," but the "Hosanna," "Alleluia," "Sanctus," "Venite ad me," and the "Beatitudes," are included. The great Church hymns that are so closely modelled upon New-Testament phraseology, the "Gloria in Excelsis," the "Te Deum," and the "Ter Sanctus," are also given, so that, on the whole, no books in the churches are so rich in musical adaptations as this volume.

The Psalms are selected with reference to the Christian consciousness. The prayers are the sacred classics from Christian antiquity and from modern books of devotion. The collects, with their adaptation to the Christian year, and the services for Baptism, Marriage, and Burial, are instructive, even if they should not be rigidly adopted.

The occasional introduction of quaint and ancient expressions may be offensive to some, but every science has its nomenclature, and religion derives its phraseology from the Bible too largely for its appropriate terms to be much affected by the ingenuities and novelties of modern thought. Many prayer and service books have been offered to the public attention within a few years, but none seems to us so complete and comprehensive as this, in the union of reverence for what is good in the past with the new wine of the present.

Especially for the vesper service these selections offer suggestive materials in chants, prayers, responsive readings, hymns, introductions, and doxologies. The use of some such helps, instead of confining the clergyman to a rigid and wearisome routine, may supply him with the means of escaping the monotone of his own utterances in the largeness and variety of the universal Christian thought and language.

These two works are admirably printed and arranged, and they form most attractive books for the hand and eye. We only regret that the

numbering of the pages had not been made uniform and continuous throughout.

Whether these volumes are the precise works which the times need, we cannot affirm, but can only declare our sense of the fidelity and felicity with which the compilers have made their selections and adaptations.

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16. — *Aids to Faith; a Series of Theological Essays.* By Several Writers. Being a Reply to "Essays and Reviews." Edited by WILLIAM THOMSON, D. D., Lord Bishop of Gloucester and Bristol. New York: D. Appleton & Co. 1862. 12mo. pp. 538.

THE Essays in this book are of various merit; but it is enough to commend the volume as a whole, to say that Mansel, McCaul, George Rawlinson, and Ellicott are among its writers. Mansel's paper on "Miracles as Evidences of Christianity," Rawlinson's on "The Genuineness and Authenticity of the Pentateuch," and Ellicott's on "Scripture and its Interpretation," seem to us to be marked by signal ability. Some of the others are hardly inferior to them; and the whole collection bears the imprint equally of a faith grounded on argument and a conviction derived from experience. We welcome this issue, not only or mainly for the fresh thought there is in it, but even more for the breadth of ground which it covers and defends, comprehending as it does all the points at which positive and historical Christianity was assailed by the "Essays and Reviews." A large part of the volume ought to have been, as it is, new only in form; for the sceptical arguments which it rebuts were most of them old, and had been met and answered by earlier writers, so that it was necessary simply to resort for defensive weapons to the armory in which the Church had kept them in store. The thesis defended throughout by the "Essays and Reviews" is, that man is competent to determine by *a priori* reasoning all that it was ever possible for the Almighty to do; while the present essayists maintain, and on strictly rational grounds, that God can be his own witness to man, and that the evidence of his communications by word and deed, in doctrine and in precept, is capable of as clear and valid authentication as is that of any other class of historical facts. What strikes us most painfully in the former publication is not its infidelity so much as its blank and cold materialism, — we would even say, with regard to Baden Powell's Essay, its virtual atheism. Not only is special revelation eliminated from the realm of possible events, but the crushing, paralyzing conception of self-energized, self-developed, and self-moving Nature is given us in lieu of the Divine pater-